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THE FIRST SOUTH -EAST ASIA LUTHERAN CONSULTATIVE CONFERENCE

PENANG, March 26 - 29, 1952

PENANG; MALAYA

THE FIRST SOUTH-EAST ASIA LUTHERAN CONSULTATIVE CONFERENCE

DATE: From March 26th to 29th, 1952.

PLACE: Wesley Methodist Church, Penang

DELEGATES: / The Rt.Rev.Bishop J.Sandegren, M.A., D.D., C.N.C.
T.E.L.Church, S.India.

Indonesia: Batak Church

1. Rev. Dr. and Mrs. John E.Gronli ✓
2. Rev. K.Sitompul, General Secretary ✓
of the Batak Church.
3. Rev. and Mrs. S.Devanesan, Seminary, ✓
Sumatra.

Hong Kong: Lutheran Church

1. Rev. Dr. Peng Fu, D.D., Former ✓
President of Lutheran
Church, China.
2. Rev. Russel E.Nelson, B.D., M.A., ✓
Professor at Lutheran
Theological Seminary,
Hong Kong and represent-
ing the L.W.F.

Malaya South:

1. Rev. A.S.Muthiah, Pastor, T.E.L.C., ✓
Kuala Lumpur.
2. Mr. M.Daniel, Secretary, T.E.L.C.,
Kuala Lumpur.
3. Mr. S.G.Aachariam "
4. Mr. Isaac Peter "
5. Mr. S.Gurubatham "
6. Mr. V.D.Pitchai Pillai, B.A., L.T., ✓
D.P.Ed.

Malaya North:

1. Rev. M.D.Williams, Pastor, T.E.L.C., ✓
Penang.
2. Mr. M.L.Samuel, delegate "
3. Mr. A.W.D.Michael " "
4. Mr. R.S.Muthuswamy " "
5. Mr. K.G.Oorgitham " "
6. Mr. S.Inbaraj " "
7. Mr. D.Solomon " "

Malaya Sakai Work:

Rev.B.W.F.Napitoepoeloe, Tapah,
Perak, Malaya.

8.30 A.M. to 9.30 A.M. Opening Service

The Conference opened with a Worship Service held at the Wesley Methodist Church on March 26th at 8.30 a.m. The Rt. Rev. J. Sandegren, Bishop of Tranquebar, conducted the service and addressed the Conference on the subject "Looking Unto Jesus" using as his text Heb. 12:1-3.

9.30 A.M. to 10.00 A.M. Intermission

10.30 A.M. to 12.30 P.M. Morning Session

Chairman: The Rt. Rev. Bishop J. Sandegren

(1) The Rev.M.D.Williams, Pastor of the T.E.L.Church, Penang, and Chairman of the Reception Committee read an Address of Welcome to the Bishop of Tranquebar. He also welcomed the delegates. Rev. Dr. Peng Fu, D.D., Former President of the Lutheran Church of China and delegate from Hong Kong responded to the address of welcome on behalf of the delegates assembled. The Bishop greeted all delegates and visitors present.

(2) ORGANIZATION:

The following were elected for offices designated:-

- (a) Chairman: The Rt.Rev.Bishop J.Sandegren
(b) Recording Secretaries: (i) Rev.Russel E.Nelson
(ii) Mr. V.D.Pitchai Pilla
(c) Resolutions & Findings)
Committee (i) Rev.Russel E.Nelson
(ii) Rev.K.Situmpul
(iii) Mr. V.D.Pitchai Pilla
(d) Information Officer: Mr. V.D.Pitchai Pilla

(3) ANNOUNCEMENT OF PURPOSE OF CONFERENCE:

The Rt. Rev. Bishop Sandegren explained that in view of recent developments in S.E. Asia, it has been felt for sometime that Leaders of the various Lutheran Churches in S.E. Asia should come together to discuss their common problems, their present responsibilities, and possibilities of expanding our Lutheran work in this area. The Secretary of the Commission on younger churches and orphaned missions of the L.W.F., Dr. Fred Schiotz, had asked Bishop Sandegren to convene such a conference. The Bishop, after consultation with leaders in Hong Kong (including Rev. Russel E. Nelson), Malaya and Indonesia, announced Penang as the meeting place and March 26th to the 29th as the dates for the Conference.

(4) GREETINGS:

The Bishop conveyed greetings to the Conference from:-

- (i) Dr. Fred Schiotz of the L.W.F.
- (ii) Foreign Mission Board of the Church of Sweden.
- (iii) The T.E.L.C. of S.India.
- (iv) Dr. R.B.Manickam.

Dr. Gronli brought greetings from Rev. Arthur Olson, China Director of the Lutheran World Federation, Hong Kong.

(5) ADDRESS: "The Church in S.E.Asia - Its Problems and Opportunities" -- Dr. Marmaduke Dodsworth, District Superintendent, Northern Malaya District, and Pastor of the Wesley Church, Penang.

Using the Apostle Paul's words, "A great door and effectual is set before us" (1 Cor. 16:9) as a basis for his address, Dr. Dodsworth pointed out the following four "open doors":-

- (i) In "New Villages" in Malaya where over 400,000 people are resettled by Government.
- (ii) In Christian Education.
- (iii) Among Malay People.
- (iv) New Work in Sarawak, N.Borneo.

In his address Dr. Dodsworth stated "It seems to me that the opportunities in Malaya are greater today than ever in the past".

(6) The Tamil Evangelical Lutheran Church at Kuala Lumpur, Malaya South Circle, submitted a resolution passed by them at their last meeting for the consideration of the Conference which runs thus:

" With a view to expand Lutheran work in Malaya, we recommend to the Tamil Evangelical Lutheran Church in South India that a Malaya Evangelical Lutheran Church be organized to include Lutherans of all races in the country.

To give effect to the above resolution and to help the Chinese Lutherans settled herein, we welcome Lutheran Missionaries to come and work among the Chinese.

We offer all possible cooperation and help towards this end. "

Mr. V.D.Pitchai Pillai read the above resolution to the House.

Voted that this be referred to the Resolutions and Findings Committee.

With reference to the above resolution the Chairman made the following observations:-

1. It would seem advisable that a Malaya Evangelical Lutheran Church be organized and affiliated with the Malayan Christian Council and the L.W.F.
2. This resolution expresses warm sympathy towards the need of doing Christian work among the Chinese.
3. This resolution envisages the possibility of calling missionary workers and Chinese personnel to assist in doing such work among the Chinese, especially in the new villages.

It was recommended that the Conference consider the advisability of electing a Continuation Committee to perpetuate and carry forward every plan considered at this Conference.

(7) REPORT: "Work Among The Sakais In Malaya" by
Rev.B.W.F.Napithoepoeloe.

The Sakai people are the primitive jungle people of Malaya living in the interior. Rev. Napithoepoeloe said that he has laboured for 20 years among the Sakais. He has translated the Gospel of St. John, Luther's Catechism, One Hundred Hymns and a pamphlet entitled "The Way Of Salvation". He has also prepared a primer and is at present working on a dictionary for the Sakais. He pointed out the following three needs in his work at the present time:-

- (i) The building of a church, school and clinic.
- (ii) Help for the printing of books.
- (iii) More co-workers.

He said that there are at present 150 Sakai baptized Christians.

The Conference notes with interest the work done through Rev.B.W.F.Napithoepoeloe in befriending the Sakais and preaching the gospel to them and it was recommended that the local churches render what assistance they can and that for more permanent help it be recommended to the consideration of the Church Council of M.E.L.C. which is now in the process of being organized.

The Sakai work was further referred to the Resolutions and Findings Committee.

4.45 P.M. to 6.00 P.M. Afternoon Session

(8) The Session opened with the Hymn "Oh Worship the King all glories above", and Prayer by Dr. John E.Gronli.

(9) The Chairman, Bishop Sandegren, welcomed Rev.K.Sitampul who has just then arrived and Mrs.S.Devanesan to the Conference.

REPORT: "The Church Situation in Indonesia"
by Rev. K.Sitampul

The full text of his report is appended.

His report contained:-

- (i) Statistical data re. the strength of the Batak Church and the Christian Church in general in Indonesia.
- (ii) Environment of the Church - 90% Muslims.
- (iii) The principal problems confronting the Church.
- (iv) Its present position.
- (v) The future prospects and needs.

(10) Rev.S.Devanesan spoke of the Batak Church as the "Singing Church".

(11) Rev. Dr. Gronli made an appeal for the Christian work in Mentawai Island.

(12) It was recommended that greetings be sent to the Batak Church thanking them for sending their own Secretary to represent them at this Conference.

6.30 P.M. to 7.30 P.M. Holy Communion Service

Bishop Sandegren preached the sermon, using as his text, Revel: 2, 1-7, and he together with Rev. M.D.Williams administered the Holy Communion.

MARCH 27TH, 1952

Morning Session

8.30 A.M. to 9.00 A.M. Worship Service

The Service was conducted by the Rev. Russel E.Nelson, B.D., M.A. The Service was opened with the singing of the Hymn "The Church's One Foundation is Jesus", after which Rev. Nelson delivered a sermon on the subject "The Victorious Church" using as his text Matth. 16, 13-19. He stressed the following five characteristics of the Victorious Church:-

- (i) It is built on the foundation of Jesus Christ.
 - (ii) It is a church built by Jesus Christ.
 - (iii) It is a church that possesses the keys of the Kingdom of Heaven.
 - (iv) It is the worshipping church.
 - (v) It is the missionary church.
- The

Service closed with the Mymn "O! Zion, Haste, Thy Mission High Fulfilling".

9.00 A.M. to 10.00 A.M.

- (15) REPORT: "The Church Situation In China"
by Dr. Peng Fu, D.D.

The full text of the Report is appended.

His report contained:-

- (i) China is at present undergoing sweeping changes which are seriously affecting the Church.
- (ii) Statistics on the Lutheran Church in China.
- (iii) Three kinds of difficulties: (a) Church workers unable to serve full time; (b) Finance and self support; (c) Church cut off from connection with other churches in the world.
- (iv) New work in Hong Kong.

- (16) REPORT: "The Church Situation In India"
by Bishop Sandegren.

Extract of the Report is appended.

His report contained:-

- (i) Statistical summary of the Church in India and the Lutheran Church in particular.
- (ii) Two chief problems:- (a) Evangelism and (b) Church Union.
- (iii) Three possible methods of effecting church union: (a) Regional; (b) Confessional and (c) By Free Conference and negotiation.
- (iv) T.E.L.C. and its relationship to the proposed Evangelical Lutheran Church of Malaya.
- (v) India's contribution toward future expansion of Lutheran Church in S.E.Asia - Manpower.

- (17) REPORT: "The Church Situation In Malaya"
by Rev. M.D.Williams, Pastor, T.E.L.C., Penang.

The full text of the Report is appended.

His report contained:-

- (i) Statistical summary.
- (ii) The steady growth of the Tamil Lutheran work in Malaya
- (iii) The need for a further survey of Lutherans in Malaya.
- (iv) Development possibilities.

- (18) REPORT: "The 'New Villages' In Malaya - A Challenge To The Church Of God"
by Mr. V.D.Pitchai Pillai, delegate
from T.E.L.C., Kuala Lumpur.

Mr. Pitchai Pillai's report was strictly confidential and cannot therefore be appended in full. However, relevant extracts are appended.

His report contained:-

- (i) The "Emergency" in Malaya.
- (ii) Government's plan to meet it - the "new villages".
- (iii) Possibilities of Christian work: (a) Evangelistic; (b) Medical; (c) Educational; (d) Social and Youth Work.
- (iv) Summary of the work of various denominational groups in the new villages.
- (v) The urgency for immediate action.
- (vi) Missionaries and Chinese Church workers needed to work in the new villages.

(19) Voted that the Reports thus far submitted be referred to the Committee on Resolutions and Findings.

3.00 P.M. to 7.30 P.M.

(20) Excursion under the direction of the Penang Reception Committee.

7.30 P.M. to 8.15 P.M. Evening Worship

The Evening Worship was conducted by the Rev.S.Devanesan of the Theological Seminary, Sumatra. The Service opened with the singing of the Hymn "Nearer My God To Thee". Rev. Devanesan preached on the subject "The Lord Expects Fruits" using as his text John 15, 1-12. He stressed the following:-
(i) Are we as individuals bearing fruits of the spirit?
(ii) Is the Christian Church in S.E.Asia bearing fruit unto God?

MARCH 28th, 1952

Morning Session

8.30 A.M. to 9 A.M. Morning Worship

(22) Rev. A.S.Muthiah conducted the Morning Worship. The Service opened with Hymn "All People That On Earth....", after which he

delivered a sermon on "The Spirit Of Christ" in which he stressed the following points:-
The Spirit of Christ is (i) the spirit of sympathy; (ii) the spirit of service and (iii) the spirit of sacrifice. The Service closed with the Hymn "Jesus The Very Thought Of Thee".

9.00 A.M. to 10.30 A.M.

- (24) REPORT: "Relationship of Church to Government in the Field of Education" by Rev.K.Situmpul.

The full text of the Report is appended.

His report contained:-

- (i) A description of the present educational situation in Indonesia.
- (ii) The difficulties in educational work.
- (iii) Their needs - Technical men and Equipment.

Rev.S.Devanesan who spoke next emphasised the need for more manpower in educational work.

- (25) REPORT: "Opportunities for Church work among Overseas Chinese in S.E.Asia", by Rev.Russel E.Nelson.

The full text of the Report is appended.

His report contained:-

- (i) A general description of Chinese immigration to lands in S.E.Asia.
- (ii) Geographical Distribution of the Chinese in S.E.Asia.
- (iii) Missionary work already done among these Chinese.
- (iv) Why the Lutheran Church should consider expanding its work among Overseas Chinese.
- (v) What the Lutheran Church is doing already among the Overseas Chinese.
- (vi) Possibilities for Lutheran Work among Overseas Chinese in Malaya.

Afternoon Session

There was intermission provided for the T.E.L.C. North and South Circles to meet and consider the formation of the E.L.C. of M. The resolutions were read to the whole house which received it with satisfaction.

The Resolutions are found in Appendix I.

4.45 P.M. to 5.30 P.M.

A lively discussion on the Report of Rev. Russel E. Nelson followed. Rev. Dr. Gronli said "God has given us a definite vision. God is calling us. Let us humbly accept His call and pledge our support".

Dr. Peng Fu, in the course of the discussion, said that it was very possible to secure Chinese personnel for the work in Malaya from Hong Kong.

(26) A Reception in honour of the Bishop and the Delegates was held in the Hotel Metropole. It was a function which was characterised by a warm Christian Fellowship.

7.15 P.M. to 8.15 P.M. Evening Worship

(27) The Service was conducted by Dr. Peng Fu, D.D., which began with the singing of the Hymn "What A Friend We Have In Jesus". Dr. Peng Fu spoke on the Transfiguration of Jesus Christ using Matth. 17, 1-9 as his text. He spoke about the transfigured body, hands and feet of the Lord and pointed out what significance the transfigured Jesus had to people who look unto Him. The Service closed with the Hymn "I Heard The Voice Of Jesus Say...".

MARCH 29TH, 1952.

8.30 A.M. to 9.15 A.M. Morning Worship

Dr. John E. Gronli conducted the Service which opened with the singing of Hymn "Praise To The Lord The Almighty". He preached on the topic "The Just Shall Live By Faith" taking as his text Habakkuk 3rd Chapter. He made a very timely application of this central truth in Habakkuk to the condition and needs of the Christian Church in S.E. Asia today. The Service closed with the Hymn "The Mighty Fortress is our God".

9.30 A.M. to 12.15 P.M. Morning Session

The report of the Resolutions and Findings Committee was read. After thorough discussion the following resolutions were passed:-

That this Conference:

1. Thank and Praise God who in His mercy has permitted us to hold this Conference and has directed and blessed its proceedings.
2. Place on record their expression of gratitude to the Rt. Rev. J. Sandegren, D.D., Bishop of Tranquebar, for coming to Penang to convene this Conference and serve as its Chairman.
3. Thank Rev. Marmaduke Dodsworth, D.D., District Superintendent, Northern Malaya District, and Pastor, Wesley Church, Penang, for placing at the disposal of the Conference the Wesley Church; and for his kind hospitality to the Bishop and the delegates.
4. Thank the Evangelical Lutheran Church of Malaya, its Congregation and its Pastor, Rev. M. D. Williams, at Penang for serving as hosts and for the splendid arrangements they have made to make this Conference a success.
5. Thank Dr. John E. Gronli and Rev. M. D. Williams for the time and effort they have put forth in preparing the agenda.
6. Send fraternal greetings to the Batak Church in Indonesia and thank them for sending Rev. K. Sitompul, their General Secretary, to serve as their delegate to this Conference along with Rev. S. Devanesan.
7. Thank all those who by submitting reports or otherwise, have contributed to the success of the Conference.
8. Recommend the Missionary work carried on by Rev. B. W. F. Napitoepoeloe among the Sakais (the primitive jungle people of Malaya) to the Evangelical Lutheran Church of Malaya for immediate assistance and that Dr. John E. Gronli be specially

requested to bring this work to the attention of friends in the U.S.A. for more permanent help.

9. Thank and Praise God for the marvellous way in which He has been guiding and blessing the Batak Church in this its difficult period.

10. Call upon the Lutheran Church of the world to kneel with us in prayer for the Lutheran Church in China in this its hour ✓ of trial and persecution when it is cut off from the rest of the world.

11. Welcome the offer of manpower of the Lutheran Church in India to assist other churches in S.E.Asia.

12. Go on record as favouring the inter-change of students among the Lutheran Churches in South East Asia.

13. Express their appreciation of the present happy relationship that exists between the Batak Church and the Indonesian Government in the field of Education.

14. Commend to the Lutheran World Federation and other Lutheran Missionary Agencies the needs of the Batak Church for educationists in Middle and High School work.

15. Take note of the opportunities for Christian work among the Chinese in Indonesia and that these opportunities be referred to the Batak Church and the Lutheran Church in Hong Kong in particular.

16. Take special cognizance of and heartily commend the action taken by the Tamil Evangelical Lutheran Church congregations ✓ in Malaya to reorganize themselves into the Evangelical Lutheran Church of Malaya with a view to expand Lutheran work in Malaya.

17. Request the cooperation and help of all the Lutheran Churches in South-East Asia as well as the Lutheran World Federation in this project of expanding Lutheran work in Malaya.

18. After having considered the reports on "Opportunities for Church work among Overseas Chinese of South East Asia" and on "The 'New Villages' in Malaya - a Challenge to the Church of God" go on record as strongly favouring that Lutheran work be started immediately among the Chinese in Malaya with particular emphasis upon the possibility of working in the "new villages".

19. Recommend to the Evangelical Lutheran Church of Malaya, the L.W.F. and other possible missionary agencies concerned that Kuala Lumpur be chosen as the centre from which to begin this work among the Chinese in Malaya.

20. Go on record as favouring that project be carried on under the Evangelical Lutheran Church of Malaya in cooperation with the L.W.F. and such other missionary agencies that may be in a position to help.

21. Take the following immediate steps because of the urgency involved in the implementation of this project:-

- (a) Send a written request to Dr. Fred Schiotz, Secretary of the Commission on younger churches and Orphan missions of the L.W.F. asking for one missionary couple to be sent to Kuala Lumpur in Malaya within six months and that the sending agency be asked to pay for their maintenance.
- (b) Send a written request to the Lutheran Theological Seminary and the Lutheran Missions in Hong Kong concerned asking that 5 Chinese personnel (3 Evangelists and 2 Bible women) be sent to Kuala Lumpur in Malaya within six months for work among the Chinese and that the Mission sending the personnel pay for their maintenance until such time as other arrangements are made.
- (c) While thanking the E.L.C. of Malaya for their offer of the use of their building site in the church compound at Kuala Lumpur, this Conference request the Kuala Lumpur Lutheran Church to prepare a plan and estimate of the cost of erecting a residence and send such estimate through Rev. Russel E. Nelson to Dr. Fred Schiotz asking him to secure funds for erecting such a building from sources which he might indicate.

22. Recommend that a Christian Literature Programme for part of the above new missionary project with its centre at Penang.

23. Elect Mr. V.D. Pitchai Pillai to serve as a Fraternal Delegate from this Conference to the Anglican Synod meeting to be held at Ipoh from April 30th to May 1st, 1952.

24. Elect the following five members to serve as an Interim Continuation Committee of this Conference to perpetuate and carry forward the plans considered and decided upon at this Conference:-

1. Rt. Rev. Bishop J. Sandegren (Convenor) (India).
2. Rev. Dr. Raja B. Manickam (World Council of Churches).
3. Rev. Russel E. Nelson (Hong Kong).
4. Rev. K. Sitompul (Indonesia).
5. Mr. V.D. Pitchai Pillai (Malaya).

25. Request the Lutheran Churches in China, India, Indonesia and Malaya to elect one member each to constitute a Permanent Continuation Committee, Dr.R.B.Manickam continuing as a member.

26. Recommend the Evangelical Lutheran Church of Malaya become a member of the Malayan Christian Council.

27. Send to Rev.John Flemming, General Secretary of the Malayan Christian Council a copy of the minutes of this Conference.

28. Send to the Secretary of the Tamil Evangelical Lutheran Church in S.India a copy of the minutes of this Conference.

29. Communicate with the Bishops of the Methodist and Anglican Churches and the President of the Presbyterian Church in Malaya to inform them of the missionary project decided upon at this Conference and solicit their good will and cooperation.

30. Print 300 copies of the minutes of this Conference and ask Mr.V.D.Pitchai Pillai to see it through the Press.

31. Request Dr.John E.Gronli to help provide funds to meet the expense of printing the minutes of this Conference.

32. Recommend that in view of the urgency of work among the Chinese in Malaya and the various problems involved, Rev.Russel E.Nelson visit Malaya a second time in the near future.

33. Suggest that in view of the great importance and nature of the Lutheran work in S.E.Asia and its manifold possibilities, the Commission on Younger Churches and Orphaned Missions meet at some central place in S.E.Asia in the near future.

34. Thank the Press in Malaya for the publicity they have given to this Conference.

The First Consultative Lutheran Conference of South East Asia closed with a Worship Service led by the Rt.Rev.Bishop J.Sandegren. The Service opened with the Hymn "Jesus Shall Reign...". The Bishop preached on the subject "I Was Not Disobedient To The Heavenly Vision" taking as his text Acts 26,19. The Bishop said "we have had a Heavenly vision at this Conference. A new church has been born these days. It is a national church. It is an indigenous church. It is born with a definite missionary programme. It envisages together with the other Lutheran Churches of S.E.Asia two missionary tasks - one among the Sakais, probably on a small scale, and the other among the Chinese, on a larger scale. We should look forward to a still larger vision of Lutheran cooperative work in S.E.Asia. Habakkuk had a vision: "The Just Shall Live By Faith". It is wonderful to have a vision.

Paul rediscovered this vision. Fifteen centuries later it was rediscovered by Luther. It has been rediscovered again in our day by men like Kart Barth, Anders Nygven. Let us not lose our vision of Jesus. Let us not lose the vision of the task that He has set before us in S.E.Asia. He trusts us. He has chosen us in our weakness and frailty to do work for Him in S.E.Asia. If He wants us to do the work let us not question Him. Be obedient to this Heavenly vision".

The Worship Service closed with the Hymn "Now Thank We All Our God...". The Bishop pronounced the benediction.

This ended the First Consultative Lutheran Conference of South-East Asia.

APPENDIX I.

EVANGELICAL LUTHERAN CHURCH OF MALAYA.

A meeting of the Representatives from the T.E.L.Church, North Circle and South Circle was held on 28th March, 1952 at 3 P.M.

The Rt.Rev.Bishop J.Sandegren, M.A., D.D., C.N.O., Bishop of Tranquebar, presided over the meeting.

Members present:

Northern Circle:

Southern Circle:

Resolved to form the Evangelical Lutheran Church of Malaya consisting of the present Northern and Southern Circles of the T.E.L.C., Malaya.

2. The Doctrinal basis shall remain unchanged.
3. The Bishop of Tranquebar will be the bishop of the E.L.C. of Malaya.
4. The Bishop shall nominate one minister working in Malaya as President of the church and will delegate his powers as found feasible and necessary.
5. The T.E.L.C. South India be requested to continue as the Home Church for the E.L.C. of Malaya just as the C.S.M.Board and the L.E.L.M. collegian is to the T.E.L.C. in applicable cases.
6. The Church Council of the E.L.C. of Malaya shall consist of at least 8 members and not more than 12 members (excluding the President) now to be nominated by the Bishop. The principle of election will be introduced in due course.
7. The Church Council of the E.L.C. of Malaya will now consist of a proportion of lay and clergy fixed by the Bishop. The C.C. of Malaya will fix this proportion in due course.
8. It is desirable that the Church Council of Malaya hold their meetings alternatively in Kuala Lumpur and Penang.

9. Resolved to elect the following Committee to draw up the constitution of the E.L.C. of Malaya :-

Rev. M.D.Williams (Convenor))	
Mr. M.L.Samuel)	Penang
Mr. R.S.Muthuswamy)	
Rev. A.S.Muthiah)	
Mr. S.A.Das)	Kuala Lumpur
Mr. V.D.Pitchai Pillai)	

10. Resolved to bring these resolutions to the P.Conference of respective circles for ratification.

These resolutions were proposed by Mr.V.D.Pitchai Pillai of Kuala Lumpur and seconded by Mr.M.L.Samuel of Penang and unanimously carried.

FINANCES:

Resolved that the expenses of the next meeting be proportionately met by both the Circles in relation to their income.

POSITION OF MISSIONARIES IN THE CHURCH:

All property of both the Circles and any property hereafter added by any foreign missionary body shall be the property of the E.L.C. of Malaya.

If ~~through~~ the help of some foreign Missionary Board a bungalow is erected it shall be the property of the church; but as long it is needed for living quarters for a missionary it shall be ~~fully~~ under the purview of the Missionary of his Board.

Any Missionary working in the E.L.C. of Malaya will be a full member of the Church. The rules and regulations of the church will apply to him also. If in any detail the missionary should have any conscientious objection the church council of the E.L.C. of Malaya may grant special exemption.

WELCOME ADDRESS TO THE BISHOP

To The Rt. Rev. J. Sandegren, M.A., D.D., C.N.O.,
Bishop of Tranquebar.

May it please your Lordship,

We the Lutheran pastors, leaders and representatives of the South East Asia, of Malaya, the Lutheran Church in China, Hong Kong and the Batak Protestant Church Indonesia, offer you a hearty welcome to this beautiful island city of Penang, with its wonderful landscape.

We are indeed very happy to see your Lordship after the recovery of your normal health, from the illness for which your Lordship underwent medical treatment in Sweden and we gratefully praise and thank our Heavenly Father for having brought you safely from Sweden to India and thence to this country with renewed health and strength to cater again to the spiritual needs of the Tamil Evangelical Lutheran Church under the protection of His Unfailing Arms.

It is of course a rare privilege to have your Lordship to preside over this first Lutheran Conference of the South East Asia in Penang. Your Lordship had been very keen and anxious for some years even while in medical care in Sweden, to convene this conference, since the time the pastors and leading members in Malaya urged for a survey of the Chinese Lutherans in this country. We also greatly appreciate that even though your Lordship is overwhelmed with heavy work in the T.E.L.C. in India, your Lordship, considered this conference of such importance that your Lordship flew over to attend and preside over this conference and give your Lordship's valuable leadership and help to make this conference a land mark.

Your Lordship in spite of your arduous and onerous work in the Lutheran fields in South India, you have set apart time, to attend this conference. May your mature wisdom guide us in the deliberations of the conference and help the mission work in the South East Asia. During these unsteady and troublous times, your Lordship is able to gather the delegates from various places and of different languages.

Again we have not lost sight of the value of the Christians in various lands, as a great unifying factor. We have not made very rapid strides in education. It is an encouragement to note that the Guntur College has invited a Chinese student to study in the Theological College. We are also glad to learn that the F.E.L.C. has invited the Chinese Lutheran surveyors to visit the Lutheran churches in India and to tell them about the Chinese mission.

We are very happy to meet your Lordship and on behalf of the Malayan Lutheran congregations and on behalf of the members of this conference, I most heartily welcome your Lordship and wish you a happy time in Malaya.

May He, who protected and guided your Lordship so far, grant you health, power, strength and wisdom to guide the deliberations and decisions of this conference for the edification of the churches in various lands, for amelioration of the distressed and displaced flocks of the church during this perturbed and unsettled period and for the glory of OUR LORD AND ONLY SAVIOUR.

We remain,
Your Lordship,
Yours in His Service,

Representatives and Pastors of
the Malayan Lutheran Conference.

PENANG, 26.3.1952.

To the Delegates of the Conference.

Dear Friends in Christ:

This conference at Penang marks a milestone in the history of the Lutheran Church of Malaya. For the first time in our history, we the members of the younger Lutheran churches of East Asia meet together to discuss our common problems, our needs, our resources, and the possibilities of realizing a closer fellowship and a more effective cooperation in the great task confronting us in South East Asia.

It is a wonderful thing that you, representatives of the various branches of the Lutheran Church in South East Asia can come together these days in this beautiful Island City of Penang. On behalf of the Lutheran Church of Malaya, I extend to you all, in the name of Jesus, a hearty welcome. We wish you all a pleasant and happy time together with us. May God richly bless and guide our conference.

I desire to thank all those who have helped me in one way or another to make arrangements and preparations for this conference. I wish to express our special appreciation and thanks to Dr. and Mrs. Dodsworth and the Wesley Church Committee, who have so kindly placed their church at our disposal and have provided accommodations for some of the delegates.

Signed: Rev. M.D. Williams

"THE 'NEW VILLAGES' IN MALAYA - A CHALLENGE TO THE CHURCH OF GOD"

N.B. Strictly Confidential - Not for publication in Secular Press

By V.D.Pitchai Pillai, B.A., L.T., D.P.Ed.,
Delegate from the T.E.L.Zion Church, Kuala Lumpur.

When the second World War came to a close, the world breathed a sigh of relief that Facism and Nazism have been nailed in their coffins and buried six feet deep; and democracy and freedom have been reestablished. But instead, behind its trails, a new menace, a new imperialism has sprung up attempting world domination threatening the free world. It is Godless Communism. In this Octopus' attempt to spread its fangs, the emphasis has been shifted from the West to the East following Lenin's sinister dogma "Subdue West by the conquest of the East". In this nefarious attempt in the East, China has been its first prey. Nehru's independent India would not countenance Communism. But infiltration in the S.E.Asian newly independent and semi-independent countries have made their scratches and wounds. In Malaya it took the form of Communist terrorism with a daily record of arson, ambushes, derailment and untold suffering to the people.

To combat this menace, the Governments of the Federation of Malaya and Singapore have declared a state of "Emergency" and under what is known as the "Briggs Plan" are resettling and regrouping people who have lived in remote unprotected areas. This is part of the campaign to "deny food" to the bandits. There are about 400 such resettlement areas - now to be called "New Villages" and about 500,000 people are in them. The number in each village varies from 200 to 3,000 people. The work of bringing the blessing of the Gospel of Christ to these "New Villagers" in Malaya is perhaps the greatest single challenge that the Christian Church in Malaya has ever been confronted with. Here is the biggest opportunity to walk across right into the door that is kept open.

The problem of the new villages is primarily a Chinese problem. Except a very few in which a sprinkling of Malays and Tamil may be found, all the new villages are peopled by the Chinese. Hence the workers needed are Missionaries and Church workers, European and Asian, who know Chinese. Seventy per cent. of the settlers speak the Hakka dialect. Those in areas near the coast speak Hokkien. There are some Cantonese; and Foochow is used by a few in the urban areas. Mandarin has very limited use. So if the door for Christian work is closed in one place, God has opened a field in Malaya.

If Missions and Churches find it difficult to recruit workers locally, suitable persons from Hong Kong or those who have served in China are welcome.

The new villages are fenced all round. Generally there will be curfew in the evenings. Settlers can go to work outside but should be within the perimeter before it is dark. Hence most of the work can be effectively done only in the evenings.

For all can move freely inside the settlement. Hence it will be ideal indeed if the Missionary and his workers live inside the village perimeter, as the Anglican Church is doing in Jinjang, a new village near Kuala Lumpur. This will give confidence to the settlers in our work.

The women are most illiterate. They are devout idolators, full of superstition. A lean emaciated woman who came for treatment in one of the new villages was advised to take cod liver oil for mal-nutrition. She said that she could not afford it as she has to spend \$30 a month for worshipping her idol. Women workers to work among them are badly needed.

The resettlement areas are in need of urgent medical help. Doctors, Nurses, Maternity and Child-Welfare Workers will be greatly welcome. Special arrangement will be made that American Medical Degrees are recognised in Malaya and the holders will be allowed to practise in the new villages.

Educational work is directly encouraged by Government. Under the scheme of Government aid, help for resettlement schools are provided. The Government gives a grant of as much as \$7,000 to build a three-classroom school and teachers' quarters and \$120 a month for each teacher's salary. American Educational Degrees are recognised in Malaya.

In the matter of religious work, any Mission or Church is welcomed to build a Church, conduct services, Sunday schools and preach the gospel. Social work and work among the youths are specially encouraged by Government.

The Methodists, Presbyterians, Anglicans and the China Inland Mission are the denominational groups that are already working in these new villages. But in more than half of the new villages no Christian work of any kind is done. It is estimated that there is a field for 300 workers both Asian and European in the new villages.

The Malayan Christian Council has set up a Co-ordinating Committee on Resettlement work to collect all particulars about the work of the various Missions and Churches in Malaya. Any information re. this work can be got from this Committee. The Rev. John Flemmings, Secretary of the Malayan Christian Council is the Convener of the Committee. He is resident in Singapore. A meeting of this Committee (which is helpful to prevent over-lapping and undue competition) will be held on Tuesday the 15th April to discuss further progress in this work in Singapore.

I wish to emphasise one important feature of the work in the New Villages. It is a passing opportunity. Hence so far as the strategy of our Church is concerned, the sooner we take action the better. Now or never.

The "New Villages" in Malaya is a challenge to the Church of God - to the Lutheran Church in Malaya - and to the Lutheran Church in S.E. Asia. It seems to me that the Christian Work in

China, to use the words in the parable of the Good Samaritan, has "fallen into the hand" of the Reds, who stripped her, beat her and drove her out of the country. Will the Malayan Lutheran Church or for that matter, the S.E.A. Conference of Lutherans look at her and pass by like the Priest or like the Levite and go our way or instead, shall we bring her to the inn of Malaya, take care of her, give out two pence - our mite - and see that she is taken care of. The New Villages of Malaya present a Challenge to you and me, and to the Lutheran Church of China now in Hong Kong. The local Tamil Lutheran Church seeing the opportunity has agreed to transform itself into a Malaya Evangelical Lutheran Church to include all races and languages. They welcome Missionaries to come and work among the Chinese. They welcome Chinese workers to come and serve in these new vineyards. More than half the number of the new villages are ready to receive them.

May we, as St. Paul writes to the Galatians "bear one another's burdens and so fulfil the law of Christ" (Gal. 6,2) and "let us not be weary in well-doing for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men and especially towards them that are of the household of the faith". (Gal. 6, 9 & 10).

May our Lord and Saviour Jesus Christ guide us and help us to accept this challenge - the challenge of the New Villages in Malaya.
Amen.

RELATION OF CHURCH TO GOVERNMENT IN INDONESIA, ESPECIALLY IN THE FIELD OF EDUCATION

The Batak Church in Indonesia finds in cooperation with the Indonesian Republic Government no principle objections.

The Church is the body to which God reveals His grace in the Gospel of Christ and where the people are living under His command and show love to the society. The State is another body through which shall be kept peace and order, so that all people are able to witness their believe and show enterprise in society. In the confession of the Batak Protestant Church is an article in which is stated that the Church should convey its finds and opinion about a current condition. That implies that the Church too is willing to cooperate with a Government in some project which is not in contradiction to the nature of the Church.

A real cooperation will not be possible with a Government which denies the right of free criticism and the right of private enterprise; there a 'cooperation' would only be a cooperation on compulsion.

The third difficulty is the language. As is known in the schools the Indonesian language is the main language, and since before all books were written in Dutch. Efforts are now being made for the translation of books.

These show that the Government needs the energy and contribution of all private educational institutions. The most important private educational institutions in Indonesia are the Muslim Institution "Muhammadiyah", the national institution Taman Sissoa and Roman Catholic and Protestant educational bodies.

~~The~~ In spite of the need the Government has been first this year able to edit a more permanent regulation for grant to private schools.

How is educational work in the Batak Church at present? In prewar time there were 457 missionary elementary schools receiving grant from the Government. The Japanese made Government school of them. The Indonesian Government is willing to give them back to the church since they have been run for 10 years as Government school. It delivers still many difficulties to get them transferred. In Indonesia as a democratic state all energy and contribution of the people have been asked for the uplift of the nation. For many aspects of social life is an open door for a cooperation between the Government and the church.

In the report about the church situation in Indonesia I mentioned the great desire for getting education. The Government has been doing its utmost to meet the ~~diving~~ desire but in spite of this fact much

is still to be done. Still there are much power wanted to combat illiteracy, to found new schools, colleges and universities.

But there are for the State and church many handicaps too.

In the first place is the lack of educationist and teachers. According to a late report Indonesia still needs over 50,000 teachers for primary schools.

In the second place ^{is} the system. It may be known that in Indonesia has been current the continental system which differs from the Anglo-Saxon system.

Because of the changing political and economical conditions many Dutch teachers left Indonesia and Indonesia has to make the best of the mostly Indonesian staff.

Up to now 10 schools have been transferred. The difficulties are: (1) the lack of teachers, (2) the lack of experience in managing the schools, (3) safety funds while the Government is willing to give grant, if a school already has been started and run. In other parts of the church are big private Christian educational institutions too as in Medan, Siantar and Djakarta.


It is now being considered whether a part of Education will be left to private initiative of Christian themselves.

An encouraging fact is the quality and good result of the Christian schools which is appreciated by the Government too. The H.K.B.P. (Batak Protestant Church) is at present running

- 8 lower middle schools (S.M.P.).
- 101 elementary schools (including 10 which receive grant from the Government.
- 2 teachers' training schools in Sipoholon.

May God bless the educational work of the Church too.

Signed: Rev.K.Sitompul



OPPORTUNITIES FOR CHURCH WORK AMONG OVERSEAS CHINESE IN SOUTH EAST ASIA

The bamboo curtain has completely cut off the Lutheran Church of China from the rest of the Lutheran Church of the world. Missionaries labouring in China before the new regime came into power have now nearly all evacuated China. Of the Lutheran missionaries labouring in China before its "liberation", only four, or possibly five, now remain. It is at present impossible for any missionaries to enter China. The doors to China are definitely closed to any missionary cooperation whatsoever from the outside. How long they will remain closed, God alone knows. All we can do for the Christian Church in China, and for China's unevangelized 450 million, at the present time, is to pray for them.

1. OPEN DOORS AMONG OVERSEAS CHINESE.

But though the doors to China are closed, there are open doors for work among the overseas Chinese in South East Asia. It has been conservatively estimated that there are over 21,000,000 overseas Chinese in South East Asia among whom missionary work can still be carried on. Some would say that there are nearly 30,000,000 overseas Chinese in South East Asia. That may be an over-estimate. But whether we accept the lower or the higher estimate, one thing is certain: the doors are still open for doing Christian work among them. And it is quite possible that the only Chinese people in the Far East among whom we may be privileged to preach the Gospel for many years to come are just these twenty to thirty million Chinese who are still outside the bamboo curtain.

2. GEOGRAPHICAL DISTRIBUTION OF OVERSEAS CHINESE.

How are these twenty to thirty million Chinese in South East Asia distributed geographically? Generally speaking, we may say that they are scattered over a wide area stretching from Burma and the Philippines in the north to Indonesia and Australia on the south. Practically all of them are to be found in the tropical and sub-tropical regions lying between the 25th parallel north and the 10th parallel south latitude. They have entered the countries along the coast of South East Asia as well as the adjacent South Sea Islands.

3. EARLY HISTORY OF CHINESE EMIGRATION.

The emigration of Chinese to the South Sea Islands and other points along the coast of continental South East Asia has a very long and extremely fascinating history. Emigration of the Chinese to the neighbouring islands on the south began as early as the Han Dynasty, nearly 2,000 years ago. Following the Han Dynasty, there was apparently a long period when emigration was negligible. But during the Ming Dynasty (1368-1644 A.D.) the emigration again increased until there was a considerable movement of Chinese from the mainland to the South Sea Islands, as well as to other points along the Asiatic coast. Chinese contact with Malaya, for example, goes back many centuries. Dr. Purcell in his Chinese in Malaya says that the earliest Chinese visits to Malaysia were made by

Buddhist monks and that the traders came much later. He contends that "it is not until the fourteenth century that the Chinese records begin to mention trading visits on any scale" (Victor Purcell, The Chinese in Malaya, London, Oxford University Press, p.16). T.E.Smith holds that the number of early emigrants coming to Malaya from China was small: "Despite the length of the Chinese connection it seems improbable that, by the middle of the eighteenth century, the Chinese in Malaya consisted of more than a very few thousand, most of whom were merchants and miners. The descendents of these early Malayan Chinese were largely the product of inter-marriage with Malay women and with Batak and Balinese slaves" (T.E.Smith, Population Growth in Malaya, London, Oxford University Press, p.62). Smith continues: "It was not apparently until the foundation of the Settlement of Penang, followed a few decades later by the British capture of Malacca and the colonization of Singapore all under the administration of the British East India Company, that there was any considerable influx of Chinese artisans, farmers and labourers. These Chinese immigrants maintained their contact with their homeland, and often sent their children back to China for education" (Ibid. p.62).

As an indication of how significant was the Chinese emigration to some of the islands on the south, we have the statements of some modern anthropologists who claim that 10% of the blood of the Philippines is Chinese! Their ex-president, Osmena, was a Chinese-Filipino.

4. RECENT MIGRATIONS OF CHINESE TO SOUTH EAST ASIA AND THEIR NUMERICAL DISTRIBUTION.

We are thinking now, in this report, not so much of these early migrations of Chinese to these regions, who have been absorbed by the native populations. We are thinking of more recent migrations of Chinese to these areas, such as have maintained their own culture, customs, religions and language, and have not as yet inter-married to a great degree with the native populations. When we speak of the twenty to thirty million Chinese who are still outside the bamboo curtain in South East Asia, we mean primarily those who have emigrated during the last century or two. And among them, we include the free Chinese in Formosa and Hongkong.

We may list the Chinese populations in this area by countries as follows:-

Formosa	8,500,000
Hongkong	2,000,000
Thailand (Siam) ..	3,500,000
Malaya	2,800,000
Indonesia.. ..	2,000,000
French Indo China	600,000
Burma	360,000
British North Borneo	400,000
Philippines	800,000
India	25,000
Australia	22,000
Total	<u>21,007,000</u>

5. WHY DO LUTHERAN WORK IN SOUTH EAST ASIA?

Why should the Lutheran Church consider doing Lutheran missionary work among these millions of overseas Chinese? has not any missionary work been done among these overseas Chinese before? Are there not missionary agencies labouring among the indigenous people in the countries in South East Asia to which Chinese have emigrated who could preach the Gospel to them? Yes, missionaries from many missionary societies have laboured among these people and have preached the Gospel to them, conducted school work in their midst, and carried on medical work among them, for two generations or more Hongkong was one of the main gateways through which Protestant missionaries first entered China. The Presbyterian Church has an old and well-established missionary work in Formosa, and many other missionary agencies are busy there. In Thailand, the American Presbyterians opened work in 1847, and against bitter opposition and fierce persecution succeeded in establishing a strong native church. In some of the South Sea Islands, missionaries have labour for a century and a half. The Rhenish Mission opened work in Sumatra in the 1850s. Soon after their arrival there, they began preaching to the Bataks, and now there are over 600,000 Christians in Batakland. The Anglicans, Presbyterians and Methodists are the Pioneers in Malaya. The Basel Mission has a work in British North Borneo which is over 50 years old and is now self-governing and self-supporting. So the Lutheran Church cannot contend that it should do missionary work in these areas because no missionary work has hitherto been done among the Chinese there.

The following may be listed as reasons why the Lutheran Church should assist the missionary agencies that are already working among the overseas Chinese in South East Asia:

- (a) The door to China is at present definitely closed to missionary work, thus releasing missionary personnel and funds which could be used in carrying on Lutheran missionary work among the overseas Chinese. The argument should not be that we must provide missionary work in South East Asia for all our missionaries formerly working in China. But a limited number of carefully chosen personnel who are particularly qualified for work among the Chinese in these areas could be used mightily by God.
- (b) Although missionary agencies have preached the Gospel for 50 to 150 years among the overseas Chinese in these areas, as yet only a small percentage of these 20 to 30 million overseas Chinese are Christians. Though the fields in these lands may be said to be occupied geographically, there is nevertheless room for the Lutheran Church to come in and assist the agencies already working there in the gigantic task of preaching the Gospel to the unevangelized
- (c) The time during which foreign missionary agencies may be able to work in South East Asia may be short. We do not

know how soon this whole area might be overrun by Communism, making it impossible for foreign missionaries to continue their work here. As Dr. Dodsworth of the Wesley Methodist Church, Penang, Malaya, observed, "We must strike now, and we must strike hard!" There is an urgency about doing missionary work among the overseas Chinese which the Lutheran Church must not fail to be cognizant of.

(d) Missionary societies and personnel already labouring in these areas admit that there are great opportunities at this strategic time for missionary work in South East Asia, and nearly all of the missionaries whom we have contacted in these areas welcome the Lutheran Church to assist them.

(e) The overseas Chinese in South East Asia are receptive to the Gospel. A militant evangelistic effort is almost certain to meet with an eager response among these people. The response which the Lutheran Church has met with in its recent work in Hongkong and Formosa are indicative of what might be expected elsewhere.

6. WHAT HAS THE LUTHERAN CHURCH DONE THUS FAR IN SOUTH EAST ASIA?

In their plans for work among these twenty to thirty million overseas Chinese in South East Asia, the Lutheran Church has thus far placed a particular emphasis upon Hongkong, Borneo and Formosa. No less than eight Lutheran missionary societies are at present active in the Hongkong area where 37 of their missionaries who were formerly in China are now stationed. Most of these personnel are engaged in Evangelistic work, some of them are teaching in the Lutheran Theological Seminary which evacuated from the interior to Hongkong in 1948, some are directing the work of the Lutheran World Federation office there, some are operating the Lutheran Centre, and yet others are busy doing literary work. Seventeen preaching stations have been opened in the Hongkong area during the last three years, most of them within the last two years. The number of baptized Christians in these stations has grown so that in two of them there are already organized congregations which have called pastors. The pastors are seminary graduates who were ordained on calls from these new congregations. Since opening Lutheran work in Hongkong, over 1,200 Christians have been baptized! Since the Lutheran Missions Literature Society was reorganized last year, translation work has been carried on, many books printed, and Lutheran Literature has been sent to 16 book rooms located in Hong Kong, Kowloon, Formosa, Malaya, Burma, Thailand and British North Borneo. The Lutheran Theological Seminary has continued its training programme, graduating students who have found employment in the evangelistic, literary and educational work of the Lutheran Church in Hongkong. At the present time there are 35 students in the seminary.

No less than eight Lutheran missionary societies at present have plans for work in Formosa. Last year, the Lutheran World

Federation purchased property at Keelung for a Lutheran Centre there. Three Lutheran missionaries have already been stationed there, and more personnel called by the various missionary societies will be arriving there in increasing numbers the next few months.

In cooperation with the Lutheran World Federation, the Lutheran Church has for over three years been assisting the Chinese Basel Self-Established Church of Borneo in its post-war rehabilitation programme. Six Lutheran missionaries are at present stationed there.

7. WHAT IS THE NEXT LOGICAL STEP FOR THE LUTHERAN CHURCH IN SOUTH EAST ASIA?

At this conference we are reviewing the church situation in the different countries in this vast area where the Lutheran Church already has some work. Since the Communist occupation of China, the Lutheran Church has opened new work in Hongkong and Formosa, and has joined forces with the Basel Self-Established Church of British North Borneo to help that church rehabilitate its school work. We also have permanent work in India and in Malaya which is being reviewed at this conference.

Another purpose of this conference is to make a survey of the possibilities of expanding the Lutheran work which we already have in Malaya so as to reach out to the Chinese population in this land. In the remainder of this report we shall therefore deal with Malaya in particular.

Let us first note the race distribution of Malaya according to race so as to realize how large a Chinese population there is in Malaya in proportion to that of the other races.

The Federation of Malaya, according to the 1950 Government Report has:

Malaysians	2,579,914
Chinese	2,011,072
Indians	564,454
Others (including Europeans, Eurasians, etc.)	71,109
Total:	<u>5,226,549</u>

Singapore has:

Chinese	789,160
Malaysians	123,624
Indians	72,467
Europeans	11,504
Others	8,605
Total:	<u>1,015,453</u>

From the above figures we note that the total population of the Federation of Malaya and Singapore combined is 6,242,002. Of this total, the Chinese numbers 2,800,232 or 44.8%.

The origins of Chinese in Malaya are as follows:

Hokkien (Amoy)	50%
Cantonese	30%
Swatow	20%
Others, including Hakka, Hainanese, etc.	20%

Although the above different dialects are enumerated with the corresponding percentages, it should be remembered that the Mandarin dialect is the official language which is used in all the Chinese schools. Therefore practically all the Chinese people between the ages of 15 and 35, who have attended school, understand Mandarin. However, Mandarin speaking missionaries and Chinese personnel should also learn to speak the dialect of the group among whom they intend to work. If one is working in the schools, one would not need to use the other dialects. And in the church schools of the land, English is the accepted medium of instruction. In fact, very few missionaries in Malaya learn to speak the Chinese language.

IS THERE A NEED?

The question may be asked: Is there a need for the Lutheran Church to work among the Chinese in Malaya? We know that a great deal of effective missionary work has been done in Malaya among the Chinese. Some of the earliest missionary work was done by the London Missionary Society. This organization had work in Singapore, Malacca and Penang. Later, however, the L.M.S. gave up its work here and moved their staff to China, turning their stations over here to the Presbyterians.

Since these beginnings, down to the present time, missionary work has been carried on in Malaya mainly by the American Methodist Episcopal, the Anglicans, English Presbyterians, and the Plymouth Brethren. In addition to these, the YMCA, the YWCA, and the Seventh Day Adventists, have some work.

Geographically, it can be said that the field is already occupied. It is estimated that there are at present about 50,000 Protestant Christians in the Chinese Church of Malaya. This means that of the sum total Chinese population of 2,800,232, the Protestant Chinese Christians constitute a little less than 1.7%. (This does not include the Roman Catholics, who claim to have between 80,000 to 90,000 Chinese Christians). Who dare say that there is no work to be done here?

NEW VILLAGES

When we think of the possibilities of conducting missionary work in the "New Villages", there is certainly need for Lutheran help. Malaya has perhaps never had such wonderful missionary opportunities as those which are offered unto the Christian Church

today among the half million Chinese who are resettled in these camps.

The resettlement programme of the government has to date established 342 "New Villages" in which approximately 500,000 Chinese have been resettled. Thus far, out of the 342 "New Villages" established, Christian work has been opened in no more than 40. (This includes the "New Villages" in which Christian work has been opened by the C.I.M.).

At this conference we will have a special report on the opportunities in the "New Villages", to which the reader of this report is referred.

EDUCATION

There are also possibilities in the field of education. The Young Malaya is eager for education. More schools are needed. The government has thus far been unable to provide enough schools to meet the public demand. One reason for this is that the government has had to address itself to the present "Emergency" and the projected expansion of its educational programme has been retarded. All the church bodies in Malaya have made a valuable contribution in the field of education. This is particularly true of the Methodist Church which at present has an enrolment of 35,000 students in its church schools.

Dr. M. Dodsworth, pastor of the Wesley Methodist Church at Penang, and at present acting on behalf of Bishop Archer as head of their mission said: "There is need for more schools. You could build a school anywhere and find students. And they would pay for their education too."

The government is at present granting liberal subsidies to church schools. The government will pay for the erection of the school building and will pay St. \$120.00 per month toward the salary of each member of the staff of the school. The government is very appreciative of the schools operated by the church.

LITERARY WORK

There is as yet no organized Christian Literature Programme in Malaya. There are many book stores. But there is still a great need for more Christian literature among both the Tamils and the Chinese.

ARE THE LUTHERANS WELCOME?

Granted that there is a need, are the Lutherans welcome to come to Malaya? In answering this question, it should first of all be noted that the Lutherans are already here. The Tamil Evangelical Lutheran Church has two diaspora congregations in Malaya, one at Kuala Lumpur with a constituency of over 700 souls, including those

living on the large estates in that area, and another at Penang with a constituency of about 300 souls, including those living on the mainland. The Tamil Lutheran Church in Malaya has a history of nearly half a century. So the Lutheran Church does not need to come to Malaya to begin new work. But the Lutheran Church can come with reinforcements to the church already established here, and it can help it expand its work so as to include work among the Chinese.

In further answering the question, Are the Lutherans welcome to come to Malaya to expand its work here, we should like to quote what some of the Christian leaders of Malaya, both foreign missionaries and Chinese personnel, have said to Bishop J. Sandegren and me in interviews which we have had with them concerning this question.

Rev. John Flemming, Singapore, Secretary of the Malaya Christian Council, ~~extended~~ unto the Lutherans a warm hand of fellowship to join the other Christian forces in Malaya in their Christian work in this land. When he was asked, "Would there be room for five missionary families and ten Chinese personnel from Hongkong to assist in the Christian work in the 'New Villages' ", he replied "Yes!". And he promised to help the Lutheran Church to integrate its work with that of other missionary agencies working in the "New Villages".

When we announced ourselves as coming to Malaya to investigate possibilities of the Lutheran Church assisting with Christian work in the "New Villages", Dr. Baines, Singapore, Bishop of the Anglican Church, exclaimed, "I'm very glad to hear that". He suggested to us several possibilities of just such work.

Dr. M. Dodsworth, Penang, president of the North District of the Methodist Church of Malaya and representing their Bishop Archer as head of their church during the Bishop's absence, said, "There certainly is room for the Lutheran Church to assist in the Christian work in Malaya", and later added, "It seems to me that the opportunities for work in Malaya are greater today than ever in the past."

Dr. Ho Seng Ong, Principal of one of the Methodist Schools in Penang, with an enrolment of 1,600, expressed himself thus: "I think you should come to Malaya. Malaya is a centre for missionary work in South East Asia".

And Rev. Harry Haines, Resettlement Officer of the Methodist Church, who has spent one and half years' visiting the "New Villages" assured us, "There is a definite place in Malaya for a church like yours to work..... Your church could start work without infringing one iota on the existing comity arrangement."

WHERE SHOULD THE LUTHERAN CHURCH CENTRE THIS PROPOSED EXPANDED WORK AMONG THE CHINESE IN MALAYA?

A careful study of the statistics on the population distribu-

tion of the Chinese in Malaya will reveal that the vast majority of the Chinese are located in the states along the coast. There are very few Chinese, comparatively speaking, on the east coast. The little state of Malacca on the west coast, for example, has 102,641 Chinese, whereas the two large states of Trengganu and Kelantan on the east coast together have only 40,579. So if one should choose a centre from which one could reach the masses of the Chinese, one would choose a centre on the west coast, not on the east. Furthermore, most of the "New Villages" are in the states along the west coast and in the large central state of Pahang.

Comparing north and south, one is led to the conclusion that Singapore and the states of Johore and Malacca are most fully occupied, not only as regards the large cities, but as regards work in the "New Villages" in the states of Johore and Negri Sembilan. North of Penang the Chinese population becomes increasingly sparse.

After very careful enquiry among both foreign and Chinese leaders of the churches in Malaya, one is led to the conclusion that Kuala Lumpur would be the best centre from which to begin an expansion of our Lutheran work. Geographically, Kuala Lumpur is in the centre of Malaya. Being the capital, it is also the political centre.

Furthermore, there are many "New Villages" within a radius of 20 miles of Kuala Lumpur in which no Christian work has as yet been done. Possibilities would be numerous in the "New Villages" near Serdang, Puchong, Rawang, Semenyih and Ulu Yam. If personnel were available, we could then branch out from that area to an area in Pahang State where "New Villages" near Mentakab, Jerantut and Temeloh may be found. In Perak State, there is an area around Tapah and Bidor which hold additional possibilities.

Another reason for making Kuala Lumpur the centre is that we have a strong Tamil Lutheran Church there. There is a tract of land in the church compound there belonging to the Tamil congregation, which the congregation has promised might be used as a site for erecting a missionary residence. We could thus make the Lutheran Church there our centre, and from there we could expand in the directions indicated above. The Tamil Congregation at Kuala Lumpur is intensely interested in this possibility and is ready to give full support to an expanded work among the Chinese in the Kuala Lumpur Area.

RECOMMENDATIONS

1. That the Lutheran Church expand its Lutheran work in Malaya so as to include work among the overseas Chinese.
2. That this expanded Lutheran work among the overseas Chinese in Malaya be centred at Kuala Lumpur, the capital of the Federation of Malaya.

3. That this work among the overseas Chinese in Malaya be carried on through the Tamil Lutheran Church of Malaya in cooperation with the Lutheran World Federation and such other Lutheran missionary agencies and churches as may be in a position to help.
4. That a request be sent to the Commission on Younger Churches and Orphaned Missions of the Lutheran World Federation, Dr. Fred Schiotz, Secretary, asking for one missionary family to be sent to Malaya within six months.
5. That a request be sent to the Lutheran Missions in Hongkong, asking them to send five Chinese personnel (three evangelists and two Bible women) to assist in the work among the overseas Chinese in Malaya.
6. That we negotiate with the Tamil Lutheran congregation at Kuala Lumpur regarding the use of the lot in their church compound as a building site for a missionary residence, which said congregation has already so kindly promised could be used for such a purpose.
7. That work among the overseas Chinese here be started in the "New Villages" in the Kuala Lumpur area.
8. That Rev. John Fleming, Secretary of the Malaya Christian Council be informed of our plans.
9. That the heads of the Methodist, Anglican and Presbyterian churches in Malaya be informed of our plans.
10. That this expansion of the Lutheran work in Malaya be made a "home mission" project of the Lutheran Churches of South East Asia, and that the cooperation of all be enlisted.

Signed. Russell E. Nelson

